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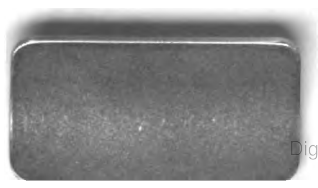
Nr 25

A. SPARRMAN'S
ETHNOGRAPHICAL COLLECTION
FROM SOUTH AFRICA

BY

IONE AND JALMAR RUDNER

STOCKHOLM 1957



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A. SPARRMAN'S ETHNOGRAPHICAL COLLECTION FROM SOUTH AFRICA

We wish to express our gratitude to Professor Gerhard Lindblom, Former Director of The Ethnographical Museum of Sweden, Stockholm, who introduced us to Sparrman's interesting collection during our visit to Sweden in 1953, and who encouraged and assisted us in every way.

We also wish to thank Mr. A. J. H. Goodwin, Senior Lecturer in Archaeology and Ethnology at the University of Cape Town, and Miss M. Shaw of the South African Museum in Cape Town for their kind advice and assistance.

Lastly, we wish to say that we are mere amateurs, and only our keen interest in the ethnology and archaeology of Southern Africa made us accept Professor Lindblom's kind proposal that we publish a report on the collection.

INTRODUCTION

After the rounding of the Cape of Good Hope in 1488 by Bartholomeu Diaz, the Portuguese on their way to India often landed at the South African coast. But their experience with the native Hottentots was not of the best, so they left to the Dutch (who in 1652 settled at the Cape) the exploration of the country and its inhabitants.

The Swedes played an important part in this exploration. Corporal Elias Giers (Gierts?) from Stockholm was the first white man to reach Cape Point by land from Cape Town (1658). He had also taken part in the first expedition towards Namaqualand in 1657. The next Swede was the Commander of the Castle, Olof Bergh from Gothenburg, who had come to the Cape in 1679. He explored Namaqualand in 1682 and 1683, and his signature can still be seen on a rock near the Olifant River. Carl Peter Thunberg from Uppsala visited the same parts of the country

in 1772, before he set out on his journey to the little-known region of Caffraria in 1772 to 1775. At the same time as Thunberg, his friend Anders Sparrman first visited the Cape. Last among the early Swedish explorers was Henrik Jacob Wikar from Uddevalla, who hunted in the country north of the Orange River (in 1775—1778) and wrote a description of the Hottentot tribes there.

Anders Sparrman was a doctor and naturalist, and had in 1765—1767 been on a journey to the Far East. In April, 1772, he came to the Cape on board "Stockholms Slott", one of the Swedish East India Company's ships. He spent several months with travelling and research in the surroundings of Cape Town. Invited to join the company of Captain James Cook on his second journey to the Pacific, in the "Resolution", he left the Cape. However, in March 1775 he returned and started on an expedition to the interior, which brought him to the Caffraria as far as the Fish River. During this trip, which lasted for more than a year, he studied the fauna, flora and the people of the country and mapped it at the same time. The Swedish sea-captain, C. G. Ekeberg had charted the coastline around the Southern Coast in 1770, and Sparrman tried to coordinate this chart with a map of the interior. From Sparrman's map we can get a fairly good idea of his route as it would have been today. From Cape Town he travelled to the hot baths at Caledon along the present main road. At Rivier-Sonder-End he met the first raw Hottentots. From Swellendam he continued over Riversdale to Mossel Bay. He then left the main road, crossed the Outeniqua Mountains and followed the Lange Kloof, where he met Bushmen, and continued on to Humansdorp. Going inland from Port Elizabeth, he met the first Gonaqua Hottentots. His journey reached as far as the neighbourhood of the present town of Grahams-town. At the Great Fish River Sparrman encountered the first Bantu. Here he turned, after having made some excursions to the northwest into the mountains near Somerset East. The return journey followed much the same route.

Back in Sweden, Sparrman published a book on his travels in 1783, which two years later was translated into English under the somewhat cumbersome title: "*A Voyage to the Cape of Good Hope; Towards the Antarctic Polar Circle, and Round the World: but Chiefly into the Country of the Hottentots and Caffres, from the Year 1772 to 1776* by Andrew Sparrman, M. D., Professor of Physics at Stockholm, Fellow

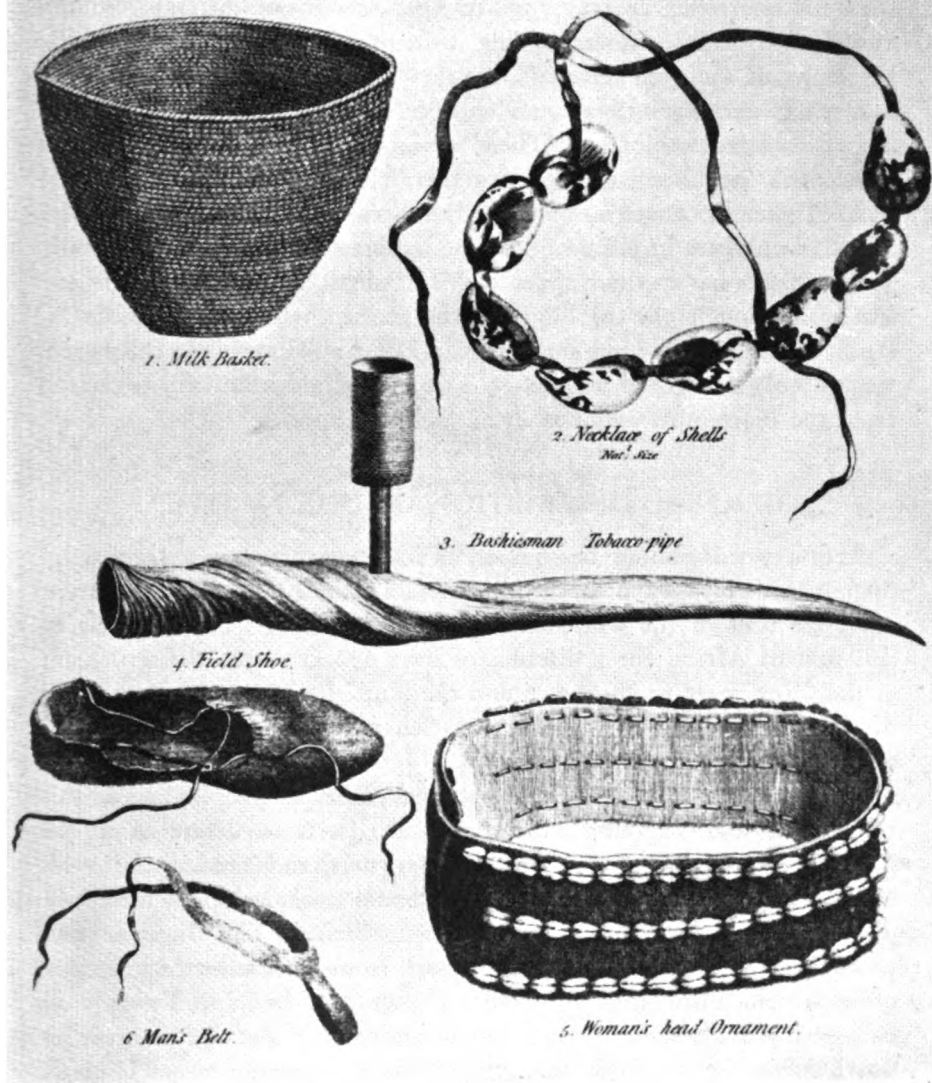


Fig. 1.

of the Royal Academy of Sciences in Sweden and Inspector of its Cabinet of Natural History."

The South African historian, Theal, writes about this book: "It is the most interesting and most trustworthy account of the Cape Colony and the various races then residing in it, that was published before the beginning of the 19th century".

During his travels Sparrman collected many ethnographical specimens, some from the Cape. These were presented to the Academy of Sciences in Stockholm in 1799, together with a list and description of them. These objects are now in The Ethnographical Museum of Sweden, Stockholm, where in 1953 we had the opportunity of studying them.

Sparrman's handwritten inventory is headed: "Provisional Memo etc. List of Curious from the Nigritos, the Hottentots and the Pacific Islands, Serving for the Enlightenment in Human History." In this report we are only concerned with Part Two, which describes the collection from the Hottentots and Bushmen.

GENERAL DESCRIPTION OF THE NATIVES

A few words should be said about the native tribes, described by Sparrman, before we proceed with the collection.

At the time of the white settlement at the Cape, the aboriginals of this part of Africa, for a distance of over 650 km from the settlement at the Cape, were the Bushmen and the Hottentots. A good description of these races can be obtained in I. Schapera's *The Khoisan Peoples of South Africa*.

The Bushmen, a stone-age hunting and gathering people, had at this time withdrawn into the mountains and deserts in deference to the Hottentots, who were nomadic cattle-owners and needed the veld. Much has been written about the origin and relationship of these two peoples, but no agreement has yet been reached. The Bushmen had probably developed in Southern Africa from an earlier bigger race, of which the Fish Hoek man from a cave outside Cape Town is an example. The Hottentots also show a physical relationship to an earlier South African race, the Boskop race, while their language has Hamitic features and their material culture, cattle and sheep point to an origin in north-eastern Africa. Their beautiful pottery reminds much of the pre-dynastic Egyptian pottery.

Sparrman considers the Bushmen as just "another species of the Hottentots" (I, 197), so it is not always clear to which of these two peoples he refers.

The Gonaqua that Sparrman met south of the Great Fish River he rightly describes as a mixture of Hottentots and "Caffres" (II, 6). Today these people's name is spelt Gqunukwebe, the only change being the addition of *-be* as a final affix, while the letter *q* represents a click sound. What he calls the "Caffres" are Bantu tribes that had at this time penetrated south on their big migration as far as the Great Fish River, where they were finally halted by the white settlers. In marked contrast to the Hottentots and Bushmen the Bantu were metal users, working iron and copper, and cultivators with cattle and goats. The tribe that Sparrman met was probably Xhosa. He also mentions the Tambuki, now generally called Tembu. A good description of these south-eastern Bantu tribes can be found in Schapera's *The Bantu Speaking Tribes of South Africa*.

DESCRIPTION OF THE COLLECTION

In this description we follow Sparrman's inventory and use his numbering and headings. The number given in brackets is the Museum's catalogue number of the object.

Item 1: Two Ostrich Eggshells, one of which is engraved with portraits of Hottentots and an elephant. (RM 672). Figs. 3—6.

Neither of these eggshells is mentioned in Sparrman's book and we do not know from what part of the country they came.

In South Africa ostrich eggshells have been used as waterbottles by Bushmen and Hottentots since prehistoric times. The Bushmen of the Kalahari still use them. Sometimes these eggshells are decorated with engraved patterns of more or less complicated type. This is known from the present Kalahari Bushmen and also from the prehistoric kitchen-middens along the coast, see I. Rudner (p. 82). The hole was generally made at one end, but sometimes on the side of the eggshell, and closed with a grass or wood stopper.

Burchell writes (p. 81) that the Hottentots made the hole on the end of the egg. Dunn tells (p. 24) that the Bushmen made it on the side.

He also describes (pp. 46 and 95) an engraved shell that he obtained from a Bushmen. The present-day Bushmen of the Kalahari, however, generally make the hole on the end of the egg.

The first eggshell in the collection has the hole on the side and has an engraved decoration, fig. 3. The pattern was made with a stone or iron implement and afterwards rubbed over with red ochre and grease. The pattern is of Bushman type. The hole has a diameter of about 10 mm and is very even and smooth.

The second eggshell has a decoration of very different type. The hole is on one end and is very roughly chipped. The decoration is very advanced and does not show any primitive features — it must have been made by a European or possibly by a civilized Hottentot. We might imagine that Sparrman himself made it, using the technique of the natives; but the portraits show details in dress, etc., that do not agree with Sparrman's description. The portraits are in any case valuable additions to our few contemporary pictures of the Hottentots, whoever the artist may have been.

The engravings show a Hottentot warrior, a Hottentot woman with her child, an elephant, a tree and some grass. Both ends of the egg are decorated with a flower and star pattern, that recalls European peasant art from the 18th century, fig. 6. The warrior carries a spear with an iron point in his right hand and a kaross (skin cloak) over his right shoulder. On his back he has a bow and a quiver with arrows in it, hanging on a strap over his left shoulder. In his left hand is a stick. He has a small fur cap on his head and big rings in his ears. Round the neck is a necklace, round his waist a narrow belt with a small apron of skin. Over the left elbow are two large bracelets with a feather stuck into them and there is also something hanging from them. On the wrist he wears two smaller bracelets.

According to Sparrman's description (I: 184—190) a Hottentot man wears round his waist a couple of strings of glass beads and a narrow leather belt with a small apron or pouch of jackal skin in the front and two triangular leather straps at the back. He also has a sheep-skin kaross with the woolly side turned inwards when it is cold and outwards when it is warm. It is tied over his breast with a thong. His neck is bare and he has no ornaments in his ears and very seldom a cap, then made of greased leather. He has, however, up to six leather rings on his arms just above the wrist but very seldom any on the legs.

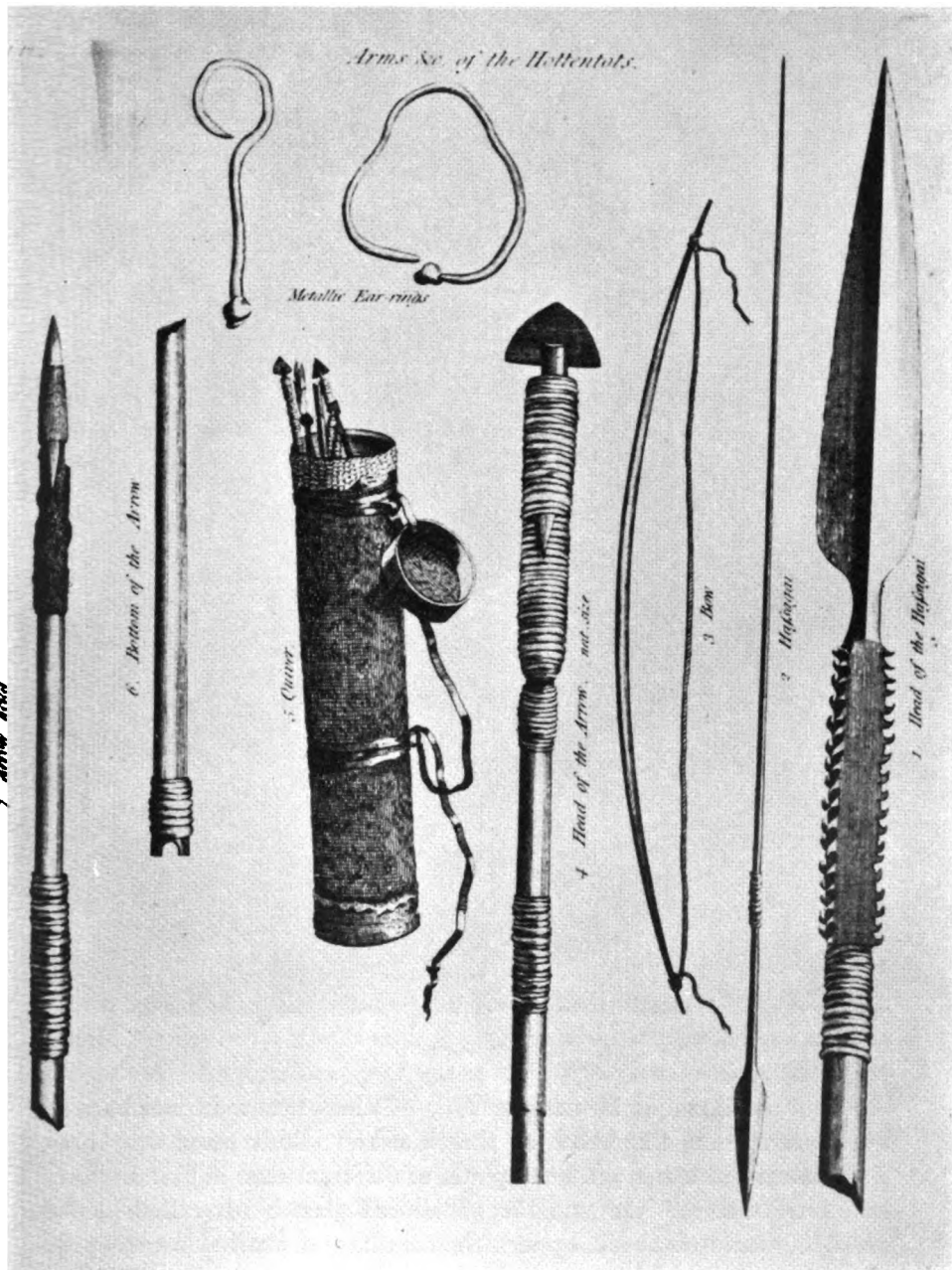


Fig. 2.

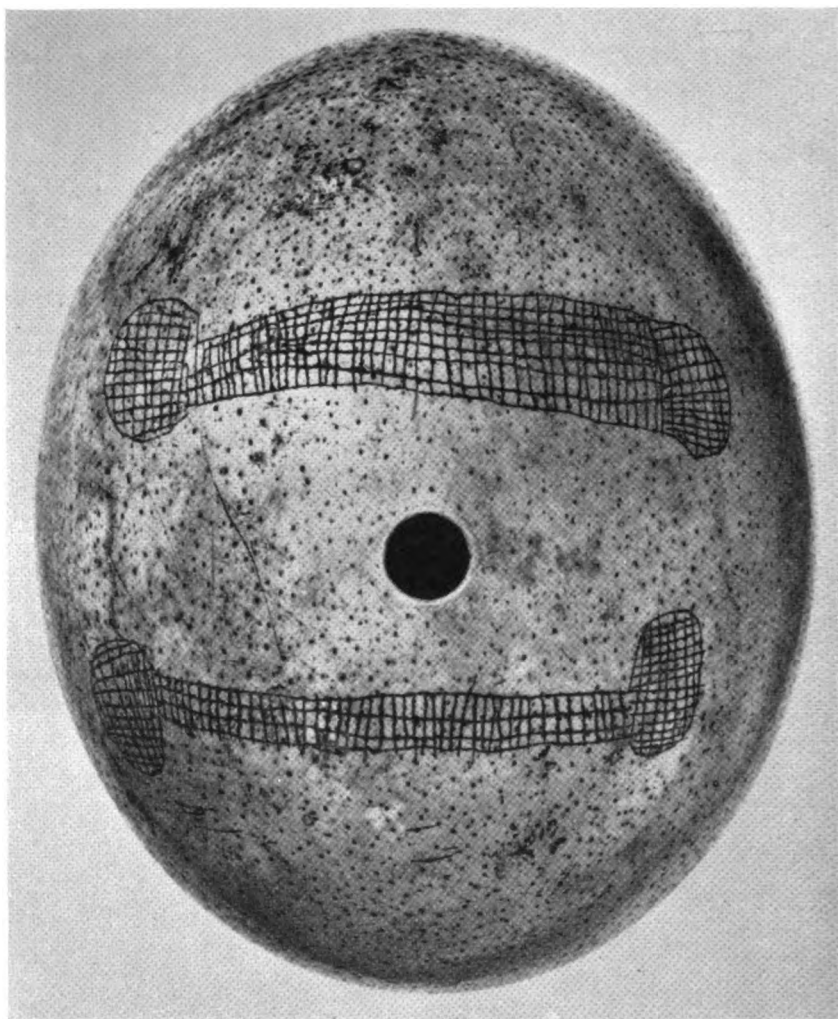


Fig. 3.

About the Gonaqua Hottentots (II: 7—8) he writes that their karosses are of cow hide, like those of the “Caffres”. Both sexes wear brass rings on arms and legs and brass plates of different sizes in hair and ears. Like the “Caffres” they treasure small red glass beads called “lenki-tenka”. Instead of a jackal pouch the men have a small skin case (penis sheath). Some men also have animal tails hanging from the belt.

Le Vaillant, who some years after Sparrman (1784—1785) travelled the same way, writes about the Gonaqua (II: 2) that they carry a sheep bone or a piece of ivory on a thong around the neck. He also says (p. 64), that a Gonaqua is always bare-headed, except during rains when he wears a leather cap. He also wears ivory bracelets on both arms and legs.

The German Mentzel, who lived in the Cape between 1732 and 1741, writes (pp. 285—288) about the dress of the Hottentots that both sexes have around the lower part of their bodies a girdle ornamented with glass beads, sometimes interspersed with small cowry shells. The men wear rings of ivory, copper or leather on their arms. They carry their tobacco pouch in a thong round the neck. On journeys they take along an assegai, a walking stick, a kierrie (wooden club) and bow and arrows if there is going to be hunting. They also carry a jackal tail, bound to a short cane, and used for wiping off perspiration.

Earlier writers such as Kolb (see Fritsch, 308 etc.) say that the Hottentots wear a close-fitting skin cap, ivory bracelets, brass and copper earrings and a thong with a little sack around the neck.

The dress of the Hottentot man on the picture thus agrees well with descriptions from early writers, and differs only in details from that of Sparrman. The weapons are typical and agree with early descriptions.

The Hottentot woman on the eggshell wears a kaross and round her hips a skirt of skin. On her head is a cap of fur, in her ears are large rings, round her neck is a necklace, on her wrists are bracelets and round her legs, from the ankles to the knees, are several rings. In her right hand she carries a Dutch clay pipe and in her left some flowers or herbs. On her back is a baby also dressed in a fur cap. Like the man, she is barefoot.

This dress agrees well with Sparrman's description (I: 186—191). The women thus wear a large sheepskin kaross with a kind of pouch behind for the baby. About their aprons he writes: "they seldom content themselves with one covering, but almost always have two, and very often three. These are made of a prepared and well-greased skin, and are fastened about their bodies with a thong, almost like the aprons of our ladies. The outermost is always the largest, measuring from about six inches to a foot over. This is likewise generally the finest and most showy, and frequently adorned with glass beads strung in different figures ... The outermost apron, which is chiefly intended for show

and parade, reaches about halfway down the thighs. The middle one is about a third, or one half less, and is said by them to be necessary by way of reserve, . . . The third, or innermost, which is scarcely larger than one's hand, is said to be useful at certain periods," . . . The women are often bare-headed, else they wear "a cap in the form of a short truncated cone. It is made without any seam, of the sedgment of some animal's stomach, and is as black as soot mixed up with fat can make it. These are frequently so prepared as to look as if they were shaggy, and others again to resemble velvet, and upon the whole make a tolerably handsome appearance."

Sparrman goes on to say that the Hottentot women have no ornaments in their ears, but they often have shell necklaces. Round their waists they have one or more rows of glass beads, preferably blue and white ones of the size of a pea. The women sometimes wear these beads, or copper ones, round their necks. Like the men they also have rings around their arms and legs. "Most of these rings are made of thick leather straps, generally cut in a circular shape, which by being beat and held over the fire, are rendered tough enough to retain the curvature, that is given to them . . . The matrons of a higher rank frequently have a considerable number of them both on their arms and legs, especially on the latter, so they are covered with them from the feet up to their knees. These things are of various thicknesses, viz. sometimes of that of a goose-quill or sometimes two or three times that size . . ."

Mentzel writes (pp. 285—286) that most of the Hottentot women have two aprons bound round them, one in front and one behind. They wear leather rings round their legs, being laden with these from foot to knee. The girls may not wear such rings until they are marriageable. They have cowry shells in the hair and they all wear necklaces of small seashells, glass beads or bronze beads and sometimes earrings of snail shells or sea-shells.

Theal writes (p. 100) that the women at all times wore a headdress of fur, and round their legs they sewed strips of raw-hide like rings, which when dry rattled against each other. Vedder mentions (p. 52) that both men and women wore caps of the skins of jackals or other animals.

Item 2: A copper bracelet, with a diameter of only a few inches, which can be slipped over the small hands and arms of the Bushman nation.

This bracelet is missing from the collection. This kind of ornament was probably also worn by the Hottentots as Sparrman mentions that the Hottentots are very fond of them (I: 191). "Rings of iron or copper, but especially of brass, of the size of a goose-quill, are considered as genteeler and more valuable than those made of leather. They are, however, sometimes worn along with these latter, to the number of six to eight at a time, particularly on the arms. The girls are not allowed to use any rings till they are marriageable . . .".

Such ornaments are not mentioned by Le Vaillant, but Fritsch writes (p. 311) that the Hottentot women sometimes wore metal bracelets.

Item 3: Earrings of mixed silver and copper from the mines of the Hottentots. (RM 688). Figs. 2, and 7.

Two of these earrings are illustrated in Sparrman's book, fig. 2, but are missing from the collection. There is, however, a larger, circular example in the collection, diameter 5.5 cm., thickness 0.5 cm., fig. 7. Sparrman writes (II: 147) that they are made of a copper-silver mixture from mines in Caffraria, worked by the Tambuki (Tembu) and not by the Hottentots. The Tambuki gave these earrings as payment to the Snese-Hottentots (Bushmen) at Bruntjes Hoogte for supplying their furnaces with wood. Fritsch writes (p. 310) that brass or copper earrings were used by the Hottentot men (cf. the picture on the ostrich eggshell).

Item 4: An ivory bracelet from the Caffres. (RM 661).

Sparrman got this bracelet from the Bantu near the Great Fish River, and he writes (II: 7): "Many of them have got ivory rings, of the thickness and breadth of about half an inch, and of such size as to be strung upon the arms above the elbows. These, however, are worn only by the men; for which reason a Caffre, who had sold me his bracelet, seemed extremely distressed, saying, that he was now naked about the arms like a woman."

Fritsch writes (p. 310) that ivory rings were used by the Xhosa as a sign of dignity. Laidler also says (p. 43) that ivory bracelets were tokens of the Chief's friendship, and were not wearable without his permission. Ivory bracelets are still sometimes used, mainly by chiefs.

This bracelet is a section of the lower hollow part of the tusk, oval in shape and 10.3 cm. in maximum diameter. The thickness is 1.0 by 1.5 cm. and the edges are slightly rounded.



Fig. 4.

Item 5: A quiver dressed with snake skin, and poisoned Hottentot arrows. (RM 982). Figs. 2, and 8.

The quiver and the arrows are illustrated in Sparrman's book, together with a bow, fig. 2. The arrows (RM 982) and the bow (RM 738) are in the collection, but the quiver is missing. He also gives a detailed description of them in connection with the Bushmen (I: 198—201), which shows that the specimens were obtained from this people.



Fig. 5.

Sparrman writes about the quiver: "Their quivers are two feet long and four inches in diameter. If one may form any conclusion from those I have seen, and from two that I have brought home with me, they are made of a branch of a tree, hollowed out; or still more probably, of the bark of one of these branches taken off whole and entire, the bottom and cover to which are composed of leather. On the outside it is bedaubed with an unctuous matter, that grows hard when dry. Both

the quivers I brought with me, are lined about the aperture with a serpent's skin (yellow cobra)..."

Judging from the illustration and the description, the quiver (diam. 10 cm.) is bigger than the type used by Kalahari Bushmen (diam. 3—5 cm.), but is, as the latter, made from the bark of the Kokerboom (Quivertree, *Aloe Dichotoma*). A quiver of this material and size (diam. approx. 10 cm.) is in the South African Museum, Cape Town, and comes from the South-Western Cape. Sparrman's quiver is thus of the type used by the Cape Bushmen or possibly the Hottentots.

About the bow he writes: "They are, in fact, hardly a yard long, being at the same time scarcely of the thickness of an inch in the middle, and very much pointed at both ends. What kind of wood they are made of I cannot say, but it does not seem to be of a remarkable elastic nature. The strings of the bows that I saw were made some of them of sinews, others of a kind of hemp, or the inner bark of some vegetable,..."

The bow is 103 cm. long with a circular section and a maximum diameter of 16 mm. The string is of six-ply twisted sinew, probably from the neck or back of an antelope.

Sparrman describes the arrows (figs. 2 and 8) thus: "Their arrows are a foot and a half long... They are made of a reed one foot in length, which, at the base, or the end that receives the bowstring, has a notch of a proper size to fit it. Just above this notch there is a joint in the reed, about which strings made of sinews are wound, in order to strengthen it. The other end of the reed is armed with a highly polished bone, five or six inches long. At the distance of an inch or two from the tip of this bone, a piece of a quill is bound on very fast with sinews, ... This is done, in order that the arrow shall not be easily drawn out of the flesh, ... It is not common, however, for an arrow to be headed in the manner above mentioned, with a pointed bone only; this latter being usually cut off square at the top, and a thin triangular piece of iron fixed into it, ... As the bone before spoken of has no cavity whatever, I do not profess to know what animal it is taken from. In the state in which it is seen as it makes part of the arrow, it is of a darkbrown colour, full of small grooves and ribs, and does not appear ever to have been as white as ivory; though, for one of the arrows which I brought with me, it would seem as if ivory had been really made use of. Hence we may conclude, that on such arrows as are headed

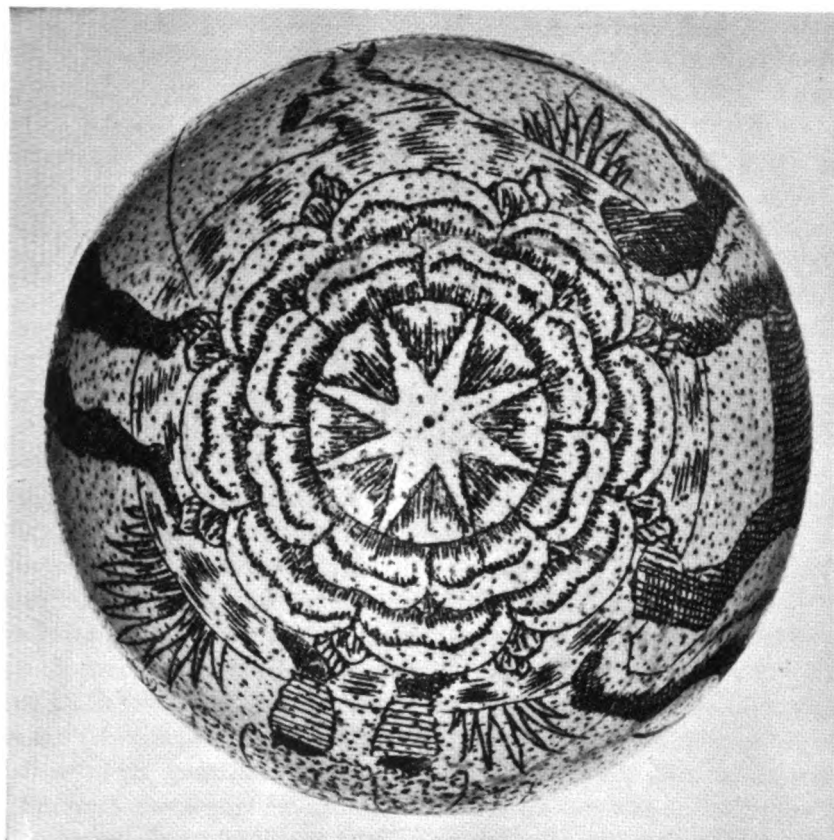


Fig. 6.

with iron, the bone is employed chiefly for giving this weapon a kind of weight and poise and likewise that the arrows cost the Hottentots a great deal of labour."

There are seventeen arrows, more or less complete, in the collection. They are all made in detachable parts — the head, the linkshaft and the shaft. The shaft is a thin piece of reed. The nock for the bow-string is in the end of the shaft and secured with fine sinew threads to prevent it from splitting. The shaft has no feathers. Into the fore-end is inserted the linkshaft of bone. The head, also of bone, is attached to the linkshaft by a short piece of reed bound with sinew. The end of the head is split and a triangular iron point (10×15 mm.) is inserted and secured

by sinew. A small quill is mounted on the side of the head as a barb. This is probably a remnant from the plain bone point. Only one of the arrows in the collection has a plain reversible bone point. The head of this one is thin, and can be reversed and inserted in the shaft, thus protecting the poisoned point when the arrow is not in use. Sparrman has shown this point on his illustration, fig. 2, but has made it too thick. The length of this arrow is 74 cm., 65 when the point is reversed. The others are 51—45 cm. The heads of the arrows are covered with a layer of black poison, about 2 mm. thick.

Of the collection of Bushman arrows exhibited in the South African Museum, only one has a quill. The Hottentot arrows there (only four certain) are of the same type as the Bushman ones, the only difference being that the iron points are spurred. Two of these have feathers.

Le Vaillant writes (p. 66) that the Gonaqua Hottentots have arrows with bone points armed with a small iron hook (barb) placed on one side and sometimes with a triangular iron point.

Plain bone points and linkshafts have also been found in the top layers of the coastal kitchen middens, together with pottery, etc., that we generally associate with the Hottentots. But the Hottentots had certainly taken over this weapon from the Bushmen, as some Bantu tribes also did. The plain bone point has been used by the Kalahari and Angola Bushmen up to modern times. However, in early days they also used a stone point, later replaced by an iron one. Dunn writes (p. 105) that he saw an old Bushman woman making a stone point in 1872. He says that bone arrow tips were then still in general use, made of the leg-bone of an ostrich. Sometimes a piece of quill was fastened just below the bone tip like a spur. Both iron and stone arrow tips were mounted direct on the reed shaft. Only bone tips were socketed on to the shaft. In some cases the shaft was feathered.

Sparrman mentions (I: 200) that apart from a dozen arrows, a quiver also contains a slender whetstone of sandstone, a brush for applying the poison and a few wooden sticks of the same length as, and slightly thicker than, the arrows, but of unknown use. Two of these sticks are in the collection. They are pointed and blackened at one end. They are not fire sticks but were probably supply sticks for poison (Dunn, 100).

Item 6 and 7: An assagai or throwing spear with barbs from the Caffres and a ditto without barbs from the Hottentots. Fig. 2.

Sparrman writes (II: 9) that the Hottentots in the Colony did not generally have spears, but that the Bastard Gonaqua Hottentots were armed with both the types pictured in his book, fig. 2. Both these spears are missing from the collection.

Le Vaillant writes (p. 69) that the Gonaqua Hottentots have one throwing spear each. He also mentions (p. 189) that the "Caffres" have spears with barbed shafts. This agrees with Sparrman's heading. Mentzel says (p. 289) that the Hottentots learnt from the Europeans how to make iron points, which were ground on a rough sandstone. The point was fastened by a ring of oxtail hide to the thickest end of the shaft, which was thin and flexible.

Item 8: A milk basket plaited from the roots of a tree. (RM 626?). Fig. 1.

Sparrman writes (II: 32) that the Gonaqua Hottentots near the Sunday River use baskets as milk containers when they milk their cattle, but that they store their milk in leather sacks. He illustrates such a basket (fig. 1), mentioning that they hold from a pint and-a-half to four gallons, that they are plaited of roots and that he brought a clean one back with him — it is now in the collection. The size is: height 22 cm., diameter 37 cm.

Le Vaillant writes regarding the same area (p. 356) that the Gonaqua barter these baskets from the Bantu. Bain writes (p. 83) that the "Caffres" from the Fish River brought sour milk in dirty baskets. A survivor from wreck of the *Grosvenor* in 1782 tells (p. 112) that the milk was made sour in bowls made of rushes.

The same type of basket is still used by the Bantu tribes in this area for storing grain and beer. Pondo and Fingo thus have beer baskets, but these are made of palmleaf.

Item 9: A pair of one-piece Hottentot shoes, of the skin from the back of an animal's knee. (RM 643). Fig. 1.

Sparrman writes (I: 192) that the Hottentots seldom wear any shoes, but that those that are in use are of the same kind as the farmer's "veldskoen". He illustrates these (fig. 1) and describes them in detail, mentioning that he does not know who taught whom to make them. We can assume that they are of European origin. Sparrman used this pair himself and recommends them to everybody.

Item 10: One sandal of sole leather. (RM 695). Fig. 9.

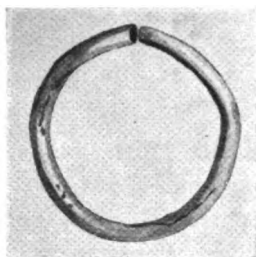


Fig. 7.



Fig. 9.

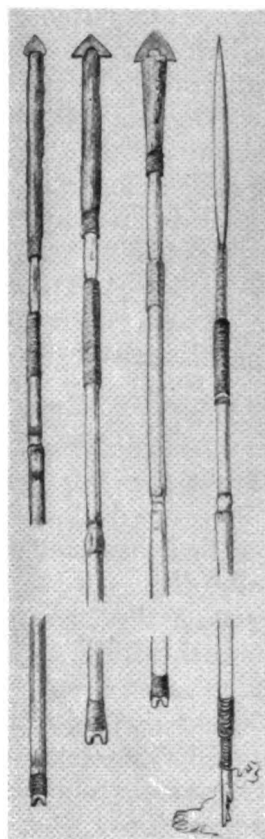


Fig. 8.

Sparrman does not mention any sandals in his book, but Le Vaillant writes (II: 64) that all the Gonaqua men use sandals tied with leather thongs. The sandal in the collection is probably from the Gonaqua. Fritsch notes (p. 309) that sandals with soles of raw leather, fastened with leather thongs, were used on journeys. The survivors from the *Grosvenor* state (p. 36) that the natives (Bantu or Gonaqua) wore a sandal on only the right foot! It was made of buffalo hide, had no top leather except over the toe, and was tied round the ankle with two strings from the heel. Other authors have also mentioned this peculiar custom of having only one sandal. That Sparrman only brought back

one sandal seems to support this information. Also, the Hottentot word for sandal exists only in the singular.

The sandal in the collection has a roughly foot-shaped sole, probably made of raw buffalo hide. It is held to the foot with leather thongs that run over the instep and one long thong running round the heel. The long thong is fastened to the sole on both sides of the widest part of the foot and further back. The maximum length of this sandal is 25 cm., and the maximum breadth 12 cm.

Item 11: Bushman-Hottentot smoking pipe of Eland horn.
(RM 274). Fig. 1.

This pipe is pictured in Sparrman's book. The bowl of the pipe is, however, missing from the collection. Sparrman writes (I: 230) that the Hottentots' pipes look very much like ours and are made of wood. The pipes of the Bushmen, however, are more remarkable, being of the type pictured. The body is made of an Eland horn one and-a-half to two feet in length, or sometimes of a goat's horn, and the stem and the head of wood or stone are fixed at a right angle on the side of the horn. The point was stuck into the ground and the Bushman bent over the opening, sucking out the smoke. The pipe brought to Sweden is unusually small, being a woman's pipe. The measurements are: length 54 cm., diameter of opening 3.5 cm.

Miss M. Shaw writes (pp. 281—282): "The modern water pipe consists most commonly of the horn of an ox or one of the larger antelopes, into the side of which is inserted a length of bamboo reed, or sometimes a hollow wooden tube, which has fixed on its top end a bowl, which varies in size, and is made of baked clay, carved stone, or even wood . . . The narcotic is placed in the bowl and ignited with a live coal. The horn is half-filled with water, just past the point where the reed enters its side. The mouth is applied to the large open end of the horn, and the smoke is drawn through the water, which cools it."

These pipes were used for smoking hemp and Miss Shaw mentions (p. 278) that the Cape Hottentots bartered their hemp from the Xhosa who cultivated it.

Item 12: A Hottentot woman's night cap with glass beads.
(RM 741). Fig. 10.



Fig. 10.

Sparrrman tells that he got this cap from a rich Gunjeman Hottentot widow (II: 312). (The Gunjeman Hottentots are supposed to have originally inhabited the area around the Cape Peninsula). It is of soft leather with a flap on the back and two thongs to be tied under the chin. On each side is a small diamond-shaped ornament of white, black, blue, yellow and red glass beads sewn on to the cap.

This type of cap has not been mentioned by any other author.

Item 13: A Hottentot woman's parade head-dress of buffalo skin in the shape of a "crown" decorated with cowrie shells. (RM 606 and 642). Figs. 1, and 11.

There are two of these crowns in the collection. Sparrrman illustrates one of them in his book (fig. 1) and also describes it (I: 188—189). "Over this cap they sometimes wear another ornament, consisting of an oval wreath or a "crown" made of a buffalo's hide, with the brown



Fig. 11.

hair outwards. This is about four fingers in height, and surrounds the head so as to reach a little way down upon the forehead and the same depth into the neck behind without covering the upper part of the cap above described. Both the rims of this wreath as well the lower one on which it rests, as the upper one, are always smooth and even, and each of them fitted with a row of small shells of the cyprea kind, to the number of more than thirty in such a manner, that being placed quite close to each other, their beautiful white enamel, together with their mouths, is turned outwards. Between these two rows of shells run one or two more in a parallel line, or else waved or intended in various fancies. It may easily be imagined what a pretty effect these shells have, projecting from the brown fur of the buffalo's skin, and at the same time, with what additional charms a greasy Hottentot dame appears in one of these caps and wreaths, which, however, is to the full as greasy as herself."

The crown illustrated by Sparrman consists of an approximately 3 mm. thick and 8 cm. wide band of hide, sewn together at the ends

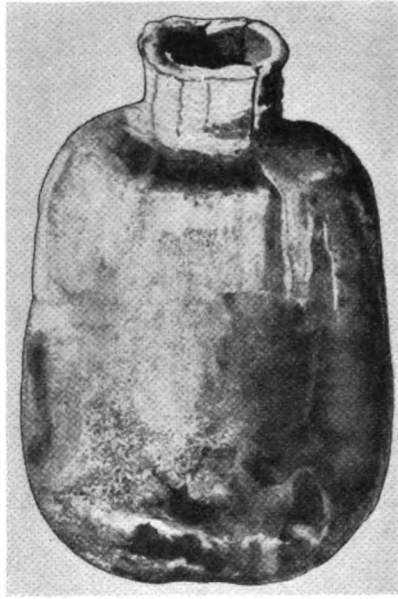


Fig. 12.

to make a ring with a diameter of 19 cm. This ring is decorated with three parallel rows of cowrie shells, which have been pierced and sewn on the band with sinew. The other crown is 6 cm. wide and has a diameter of 20 cm. Between two parallel rows of shells are two zigzag rows. It has 99 shells.

The crown was worn on special occasions over the ordinary cap, as shown on Le Vaillant's famous portrait of a Hottentot woman.

There is also a crown of this type in the collections of the British Museum.

The shells are not money cowries (*Cypraea moneta*) but *Cypraea annulus*. Burchell thinks (p. 64) that these cowrie shells travelled from the northern end of Africa to the southern by barter from tribe to tribe. Actually the Dutch brought them from India for bartering, together with glass beads, and thus they spread from the Cape inland. Several travellers mention that both Bushmen and Hottentots used these shells.

Item 14: Necklace of eight *Neritae* shells, valued to as many sheep. (RM 653). Fig. 1.

Sparrman writes (I: 189—190): "The necks of the men are bare, but those of the women are decorated with what is in their opinion, a great ornament. It consists of a thong of undressed leather, upon which are strung eight or ten shells. These, which are about the size of beans, have a white ground with large black spots of different sizes; but as they are always made use of in a burnished state, I cannot say with any degree of certainty, whether they are . . . *Neritae albicilla*, or *Exuvia* . . . These shells are commonly sold for not less than a sheep a piece, as it is said they are to be had nowhere else than on the most distant coast of the Caffraria." He later mentions (II: 312) that the necklace was obtained from the Gunjeman Hottentot widow. His illustration gives a good picture of the necklace (fig. 1).

The shells are certainly *Neritae albicilla*. Barnard writes (p. 109) that this is the commonest species on South African beaches, dead shells being found as far west (south) as Still Bay. Laidler (pp. 40—41) says: "In life they are a dirty grey brown, but after death and becoming jetsam rolled in sand, the surface is polished and the shell becomes quite attractively patterned in white on a black background. It is known to the Xhosa as Ngoqo. The shell is thinnest at the point of curving to the base, and this is rubbed through on a stone to allow the passage of a thong. This shell also has been used monetarily and as barter by traders up to the 19th century. They are used more by the inland natives than the coastal, and are used and worn as wristlets by Galeka, Tembu, Xhosa. They are represented among shell charms used by the Basuto, but bored on the flange and worn by weak children on the neck. They occur also among the shell beads of ancient Egypt, circa 500 B.C."

On the necklace in the collection the points are rubbed through, probably as Laidler describes. Miss Shaw showed us an almost identical necklace from the Bantu in Natal. She also told that she had heard and read that according to old superstition a native may never pick up more than one of these shells at a time. This would, in that case, account for their high value.

Item 15: Bottle of Rhino bladder. (RM 622). Fig. 12.

This item is not included in Sparrman's inventory, nor is it mentioned in his book. However, it has been marked by Sparrman himself.

This bottle is 22 cm. high, 15 cm. maximum width, with the diameter of the opening 4.5 cm. The neck was pressed to its shape by folding

when the bladder was still soft, probably tied around with thongs and dried in that position.

We know from other writers that the Hottentots made bottles out of bladders and stomachs, and that the shape of their pottery probably originated from such vessels. Bain mentions (p. 25) that the Bechuana use bottles of ostrich eggshell, bladders or small skins.

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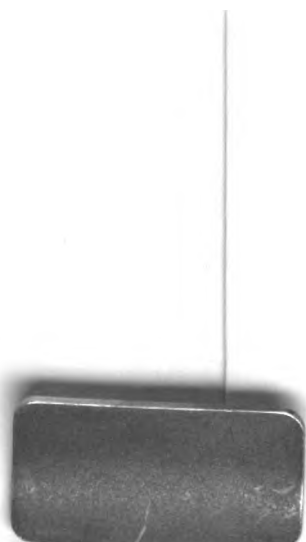
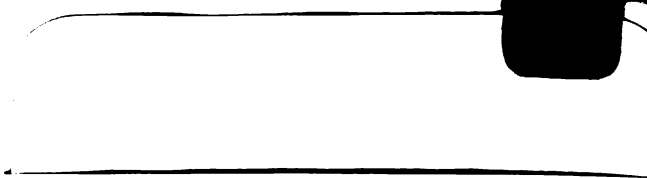
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